

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES.

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From Ivey's History.

BRIEF MEMOIR OF THE ENGLISH BAPTISTS.

Continued from page 145.

Of what religion Canute was before he be-
came king of England, we cannot say, but af-
ter he ascended the British throne, he called
himself a Christian; and finding his nominal
Christian subjects grossly ignorant of Chris-
tianity, professed to promote religious knowl-
edge among them by passing the following ec-
clesiastical law. "That every Christian man
understand the points of his faith, and at least
learn perfectly the Lord's prayer and the
 Creed; and that whosoever cannot, the same
shall be excluded the eucharist, and shall not
be received to undertake for others in bap-
tism." So then there were at this time
Christian men who were ignorant of the Lord's
prayer, the Creed, and the articles of their faith!
These ignorant wretches partook of the
Lord's supper, and did promise and vow for
others that they should renounce the devil and
his works, the pomps and vanities of this
fleshly world, and the sinful lusts of the flesh;
and that they should also believe all the articles
of the Christian faith and keep God's holy will
and commandments, and walk in the same all
the days of their lives!! O the abominable de-
ceitfulness and desperate wickedness of
human heart! It is indeed high time to re-
flect on this. What effect the king's law had upon
the subjects we know not; but we rather sup-
pose, that if such a law was now in force, and
strictly executed in England, it might keep a
great people from the Lord's table, prevent ma-
ny from becoming godfathers and godmothers,
and if every man called a Christian must un-
derstand the articles of the Christian faith, or re-
nounce the Christian name, thousands must
be better informed than they are at
present, or declare themselves infidels! Light
in our darkness we beseech thee, O Lord.

Canute died in 1036, and about thirty years
after, upon the death of Edward the Con-
fessor, Harold, son of the Earl of Kent, stepped
into the throne, on pretence that the confessor
had appointed him his successor; but William,
Duke of Normandy, a descendant of Canute,
making the like claim, invaded the king-
dom, and coming to a battle with Harold
near Hastings in Sussex, October 14, 1066,
defeated and killed him. Whereupon Wil-
liam assumed the name of conqueror, was pro-
claimed king of England, and was crowned on
the 25th of December following. And now the
Norman conquest commenced, when God, who visited
the iniquities of the fathers upon the children to
the third and fourth generation of them that
hate him, resolved to AVERAGE THE BLOOD OF
THE BRITISH BAPTISTS SHED BY THE SAXONS
FOR THEIR UNDOING OFFSPRING! The depen-
dations of the Danes were an earnest of their
punishment, and the cruelty of the conqueror
filled up the cup of their chastisement, and
they were made to drink the dregs of it mingled
with wormwood and gall. William treated the
English with some humanity at his accession,
but afterward finding them disaffected to his
government, he used them with horrid barbar-
ity; cut off the hands and feet of many thou-
sands; destroyed all the north of England with
fire and sword, and gave away all the land to
the Normans! so that before he died, there was
not an English gentleman possessed of an estate
in his own right! All the lands of England
were in the hands of the Normans, and the Eng-
lish only tenants at will, or vassals to them!
So jealous was the tyrant of insurrections
after this usage of the natives, that he obliged
them to put out their fires and candles every
evening at eight o'clock, at the ringing of the
curfew bell! True and righteous are thy judg-
ments, O Lord! But hear, O hea-
vens, and give ear, O earth!

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm!"

As soon as he had avenged the blood of his
murdered servants, upon the heads of the
murdered children of their murderers, some seeds
of the Reformation began to be sown; and al-
though the prince of darkness tried to destroy
them by the pestiferous damps of superstition,
the labor was in vain! William himself refused
to swear fealty to the Pope for the crown of Eng-
land; and during his reign, the Waldenses and
other disciples from France, Germany and Hol-
land, had their frequent recourse, and residen-

ces and did abound in England.* They were
Baptists in sentiment, denied infant baptism,
and were the purest churches in the darkest
times.† About the year 1080, they are said to
have propagated their sentiments throughout
England; so that not only the meaner sort in
country villages, but the nobility and gentry in
the chiefest towns and cities, embraced their
doctrines, and became Baptists in opinion; and
therefore, Lanfrank, archbishop of Canter-
bury wrote a book against them. Here we find
the first seeds of the Reformation in England
were sown by Baptists in sentiment, and that by
their means a new, numerous, and very respect-
able people were raised up to espouse and hon-
or the Baptist cause. From 1100, to 1216, in
the successive reigns of Henry I, Stephen,
Henry II, Richard I, and John, they consider-
ably increased in number, and were unmolested.
In the time of Henry III, about 1216, the
orders of the friar Minorites were sent over from
the continent, to suppress them by their sham
sanctity, but the painted hypocrites were
known through the disguise they wore, and
their masquerade devotions were ineffectual.
In the reign of Edward II, A. D. 1315, Walter
Lollard, a German preacher of great renown
among the Waldenses, and a friend to believ-
er's baptism, came into England, and spread
his doctrines very much among our country-
men. His disciples afterwards went by the
name of Lollards, and rejected infant baptism as
a needless ceremony.‡ In the year 1371, in
the reign of Edward III, the famous John
Wickliffe began openly and successfully to op-
pose the corruptions of the church of Rome,
and witnessed against infant baptism. It is
therefore worthy of observation, that the first
ENGLISH REFORMER WAS A BAPTIST IN SENTI-
MENT. Among the followers of this great man
in Bohemia and England were many Baptists.

Richard II, in the year 1382, made a law
for suppressing the Wickliffites, or Lollards,
as they were called, and they were persecuted
with great severity; but their sufferings did
not deter others from embracing their prin-
ciples; therefore Henry IV, in the year 1400,
enacted the cruel statute for the burning of
heretics. The first that suffered by this infer-
nal law was William Sawtre, some time min-
ister of St. Margaret's parish, in the town of
Lynn in Norfolk. He was a Lollard, was burnt
in London A. D. 1400, and has been called the
protomartyr of the English nation. Therefore
we find that the first ENGLISHMAN THAT WAS
BURNED TO DEATH FOR RELIGION WAS A BAPTIST.
Sir John Oldcastle, Lord Cobham, and Rev.
W. Taylor, three Lollards or Baptists, were
also burnt to death for their religion. The
former in the reign of Henry V, 1417, and the
latter in the reign of Henry VI, 1422. In 1426
Wickliffe's bones were dug up, burnt to ashes,
and plunged in the river Swift! In about three
years, from 1428 to 1431, one hundred and
twenty people were committed to prison for
Lollard or Baptist sentiments. Some of these
recanted, others died in prison, and several of
them were burnt alive. These cruel proceed-
ings made the Wickliffites, Lollards or Bap-
tists, very cautious of divulging their principles;
but however careful they were of themselves,
their enemies found means to discover many of
them, and they were treated without mercy.
Yet notwithstanding the hardships they suffer-
ed, like the Israelites in Egypt, the more they
were afflicted, the more they grew; and in-
creased from this time down to the reign of Henry
VIII, a period of 78 years. Sir James Bain-
ham, and Mr. John Frith, both opposers of in-
fant baptism, were burnt in Smithfield, the for-
mer in 1532, the latter in 1533. In 1535 ten
Baptists, were put to death in different parts of
the realm, and fourteen Hollanders, supposed
to be Baptists, were burnt by pairs in several
places. In 1536 the opinions of the Baptists
increased so much in the land, that in order to
prevent the further spread of their notions, the
national clergy, when met in convocation, de-
clared their sentiments to be detestable heres-
ies, utterly to be condemned! In Oct. 1538,
a commission was given to Cranmer and others
to inquire after, and proceed against Baptists,
and burn their books! On the 16th of Nov.
following, the king put forth a proclamation, in
which he condemns all Baptist books, appoints
those to be punished who vended them, and
about a month afterward, sent a letter to all
the Justices in England, directing them to see
that all the laws against the Baptists were duly
executed. In the same year two Baptists were
burnt in Smithfield, and four others did pen-
ance by carrying faggots at St. Paul's cross,
and so escaped the flames. In 1539, thirty-
one Baptists, sixteen men and fifteen women,
were banished the country, who going to Delf
in Holland were there put to death; the men
beheaded, and the women drowned! The king's
speech to his parliament, in 1545, intimates
that many of his subjects went under the
name of Baptists. Henry died Jan. 3, 1547,
and was succeeded by his son Edward VI.
only nine years of age. Edward proved to be
a sensible, pious youth, a true protestant, and
a friend to liberty of conscience; and during
his short reign of only six years, the reforma-
tion, very imperfectly begun in his father's time,
was brought to a greater degree of maturity.
Popery was put down, and the protestant reli-
gion established by law. The Lord has a time,
a set time to favor Zion; nor does he ever lose
a moment of it, or is slack in improving it.
Whatsoever his hand findeth to do, he doeth
with his might, and fulfils his great decrees.—
In his appointed time, he brought Joseph out
of prison, Israel out of Egypt and Babylon;

sent his son to preach good tidings to the Jews,
and gave his gospel to the Gentiles. And his
power, wisdom, justice, mercy and good-
ness endure forever. They shall be ashamed
and confounded, that are makers of idols; but
Israel shall not be confounded world without
end. Remember this, tried and trembling fol-
lowers of the Lamb; let faith, patience, and
perseverance have their perfect work, and it
shall be well with you. Consider this, you
who have not been accustomed to have God in
your thoughts. Would you be happy? You
must be holy. That which, by faith, we have
seen, heard and felt, declare we unto you, that
if ye believe in God, forsake your sins, and
work righteousness, you may have fellowship
with us; and truly our fellowship is with the
Father, and with his Son Jesus Christ. Come
with us, and we will do you good. The Lord
create in you a clean heart, and renew a right
spirit within you. Grace be with all them,
of every name and nation, that love our Lord Jesus
Christ in sincerity.

* Crosby's Preface, vol. 2 p. 43.
† Ewer's Answer to Hithen, 167.
‡ Crosby, vol. 1, p. 25.
§ Crosby, vol. 1, p. 43.

KINGDOM OF CHRIST, AND OF CESAR.

The Kingdom of Christ, distinguished from the Kingdom of
Cesar, in a discourse delivered on the fourth of July, 1830,
before the Baptist Church and congregation in Homer
village. By Alfred Beane, Pastor of said Church.

The subject of this discourse, was very appropri-
ate for the occasion on which it was delivered; and
the doctrine advanced will, we believe, be received
as correct, by those who seem to be more particu-
larly interested. It is not enough that Christians
know their duty, and that it is sufficiently obvious
in the Scriptures of divine truth; but it is necessary
that they should be repeatedly admonished, repro-
ved, and strengthened and encouraged in the paths
of holy obedience.

The man who has made a profession of the reli-
gion of Christ, and has declared, that knowing this
to be not his home nor his abiding place, and that he
is looking for a city which hath foundations, whose
maker and whose builder is God—such a man evinces
great insincerity or want of stability, if he suf-
fers the politics of the day, to engross much of his
time or his thoughts; and the professor who spends
evenings in political circles, when his brethren meet
for prayer and praise, gives much occasion for the
world to say, "what do ye more than others?"

Secondly, it will appear that civil govern-
ment is distinct from the government of the
church of our Lord Jesus Christ when we con-
sider that the government of the church is fit-
ting society for heaven, but civil government
affects society only upon earth. The govern-
ment of Christ's Kingdom upon earth, or the
visible church, (which is the same thing,) takes
cognizance of the heart, and regulates the af-
fections and passions of the mind; directing their
attention and devotion to God and his
cause supremely, and to the things of this world
in subordination to his glory, and the promotion
of his cause among men. It challenges every
motive of the heart that deviates from the stan-
dard of rectitude; declaring covetousness to be
idolatry, and the seeking the honor that cometh
from man as derogatory to their char-
acter as subjects of Christ's kingdom. It for-
bids evil thoughts, and the indulgence of base
passions even in the mind; and requires and
cultivates confidence, love, good will, and
peace towards all. Therefore the discipline of
the church has an oversight of the exercises
of the heart, and respects motives, as well as
the external conduct, in all the members, so
far as evidence goes to show the fact. But
civil government only regards the conduct of
men as citizens of this world, regulating their
intercourse with each other, protecting life,
liberty, and property without any respect to
the moral disposition of the heart.

But it will be asked, ought not rulers to be
good men, is it not important that they be
Christians? We answer, it is very desirable
that they should, and that all men should love
God with all the heart, whether they be me-
chanics, merchants, or magistrates; and we
most devoutly pray that our holy religion may
extend its heavenly influence over the whole
nation, and improve the hearts and morals of
the people in every department of life. Yet
we do not say that it is indispensably necessary
that a magistrate be a Christian to discharge
his duty to his constituents as a civil ruler.—
Religion is as necessary for him as for any
other, as a fellow sinner, and it is indispensably
necessary for him to hold even a membership in
the church of God;—it will be an ornament
to him as a citizen, and an unspeakable bless-
ing to him as an individual in the most eleva-
ted walks of life.

But to say he must be religious to hold an
office in civil government, is stumbling at once
upon an idea, which has cost the church much
suffering, and deluged the world with error and
blood. We are too well acquainted with hu-
man nature, and with the history of past ages,
not to foresee the jealousies, strifes, seditions,
heresies, and wars that it would introduce. It
is one of the main pillars upon which popery
has rested for centuries, that man of sin, which
God will consume with the spirit of his mouth,
and shall destroy with the brightness of his
coming. It is much to be regretted that at
this day any should be found, and among them
some of respectability and talents, who should
advocate for a Christian party in politics; and
that no man should be eligible to office as a
civil magistrate, unless he be a church mem-

ber. We might as well say we will support no
man as a lawyer, physician, school master,
merchant or mechanic who is not a Christian.
Where would this lead us? Not merely to the
threshold, but into the inner apartments of the
kingdom of Babylon, out of which God calls up-
on his people to come, and from which to be
separate. I am not prepared to say that there
is reasonable ground of fear, that this sentiment
will prevail, although advocated by some in
high places, while we have so many men of in-
tegrity, and sound sense in the nation, who are
watching its political interests with close atten-
tion, and are capable of spreading before the
people the impropriety of such a course. It is
to be lamented however, that such an opinion
should be countenanced at all, seeing it tends
so directly to sunder the ties of friendship, and
to destroy that confidence, which civilians and
Christians have, and ought to have in each
other, as citizens of a great republic.

By rendering to Cesar the things that are
his, in other words, by respecting, honoring,
obeying and supporting civil government, the
Christian gives entire satisfaction, as a citizen
to the claims of his country; and the rest of his
time may and ought to be devoted to the in-
terests of the church of God, in which, if he is
a real Christian, he will find his happiness,
and of course make it his home; showing by
his life that his element is holiness, his lodging
place in the bosom of the church, and that the
salvation of sinners, and the spread of pure and
undefiled religion are of the highest moment
with him. Leaving it to statesmen and politi-
cians to manage civil government, satisfied that
there are in the nation, men of moral worth,
sound sense and wisdom, enough under God,
to regulate state affairs, and who give their
chief attention to that very subject; he will in
his heart bless the Most High God, possessor
of heaven and earth, that he lives under such
a government as we enjoy, which secures equal
rights, with civil and religious liberty, beyond
what is known in any other nation under heav-
en; and rejoice that the church is left free to
exert her influence in the true spirit of the gos-
pel to spread the glory of Emmanuel's name,
and extend her powerful and heavenly influ-
ence, by the doctrine of the cross over this land,
and through the world.

It is his delight and highest pleasure "to
render unto God the things that are God's;" and
feeling fully sensible that he was not redeemed
with silver and gold, from his vain conver-
sation received by tradition from his fathers,
but with the precious blood of Christ, and that
his soul and body were thus purchased, and are
the Lord's, he finds himself elevated to a sphere
of action, and breathes an atmosphere pecu-
liarly healthful to his soul, as far above the po-
litical strifes and noise of the world, as heaven
is above the earth. From this mount of spiri-
tual enjoyment, he looks down upon the world,
and deep concern upon those saints who are en-
tangled in the political wars of the day, or who
are engaged in worldly interests, most heartily
praying that they may be enlightened from
above, and blessed with that peace which passeth
all understanding, through Jesus Christ our
Lord. He beholds the sons of men pos-
sessed of the world, and pursuing its pleasures
and sharing its glory, without one feeling of en-
vy, while he looks to the kingdom, the crown
of glory, the society and pleasures of heaven,
which will shortly be his to enjoy, and from
which he now derives his chief and only sub-
stantial comfort. In this frame of mind he is
prepared to serve his own generation by the
will of God, and to obey the calls of his coun-
try in war or in peace, in the cabinet or in the
field. And he is prepared to enjoy, and exer-
cise his right of suffrage as a citizen in common
with others, attending at the polls and giving
his vote deliberately and candidly for the can-
didate whom he may think most meet for the
office contemplated; and then retiring quietly
from the place, he will studiously avoid, and be
easily exempt from the tumult of passion, and
noisy strife of empty words usual at such places.
He will be careful also to avoid the spirit and
heat of electioneering policy, strife and conten-
tion, standing aloof from caucus assemblies,
and meetings of tumultuous character, choos-
ing rather to spend his time in prayer to God
in his closet, than in such society. For he
knows that God has the hearts of all men in his
hand, that the "powers that are" are ordained
of God; that he setteth up one and putteth
down another; believing firmly in the doctrine
of a sovereign, universal providence over the
world, and consequently over the nation, he
chooses to look to heaven for help, and confide
in the wisdom that cometh from above.

But an objection lies against the sentiment
running through this discourse, which it will
be expected we shall notice. If Jesus Christ
set up his kingdom among men when he was
upon earth, this kingdom was his visible
church, had God no kingdom or church upon
the earth until that time? We answer, God
exercised a government over the Jewish nation,
distinct from all other nations, and peculiar to
them, from the calling of Abraham to the com-
ing of Christ. He claimed them as his people,
and set up his worship among them, and re-
quired their obedience to him as their God and
king. In that nation there were many pious
saints, and devoted servants of God whose zeal
and piety are an example for all even in this
age of the world. But the government that God
exercised over them, was national; so that his
children as such, were not known from other
citizens, and his enemies in heart, who were cir-
cumcised in the flesh, and attended externally

to the law, were entitled to all the privileges
in the nation, and in the worship of God, that
the most pious enjoyed. The apostle tells us
that the first covenant, which had ordinances
of divine service, and a worldly sanctuary, serv-
ed as a figure for the time then present; and
that it stood only in carnal ordinances imposed
on them until the time of reformation, and
that it could not make those perfect as per-
taining to the conscience that did the service,
therefore there was fault found with it and it
was taken away. But Christ came and estab-
lished his church, not of that building, but
wrote his law in the hearts of his subjects, and
printed it in their inward parts, and became
their God, and adopted them as his people;
calling them a chosen generation, an holy na-
tion, a royal priesthood, a peculiar people.—
Hence we see that when Christ set up his
kingdom, and collected his followers in visible
church state, taking the government of them
himself as their Lord and Lawgiver, he abol-
ished the government he had exercised over the
Jews as a nation, and gave them up to the
course and consequences of their infidelity.
There is therefore no more propriety in look-
ing back to those times, or to that nation, now,
for a form of civil or ecclesiastical government,
than there would be in looking back to the
kingdom of Great Britain before the American
revolution, for a model of government for this
American republic.

By these remarks we do not derogate in the
least from the authenticity of the Old Testa-
ment, nor from the eternal excellency of those
truths, contained in precepts and prophecies,
in doctrine and morals, which are connected
with the extensive and triumphant spread of
our glorious Redeemer's kingdom in the world.
Our object has been to show that there is un-
der the gospel dispensation no connexion be-
tween civil and ecclesiastical affairs; that civil
government may and ought to operate without
being affected by the church; and that the
church of Jesus Christ may and ought to ex-
ist entirely independent of state policy. There-
fore in conclusion we would say, LET NOT MEN
JOIN TOGETHER THAT WHICH GOD HATH SEPA-
RATED.

In this view of the subject we shall infer the
following things:—

1. That the civil ruler has no authority over
the people in matters purely religious. They
are above his jurisdiction, his power does not
extend to them. So long therefore as citizens
demand themselves in orderly obedience to civil
law, they are entitled to the protection and pri-
vileges of government, whatever be their religious
opinions.

2. All magistrates, from the highest to the
lowest, are to be respected, honored and obey-
ed, with conscientious exactness. They are
this very thing, and their power ought to be re-
garded. The apostle saith, "they bare not the
sword in vain, and that whosoever resisteth the
power, resisteth the ordinance of God!" There-
fore he requires us to be subject not only for
wrath, but also for conscience sake. Some
seem to have very indistinct notions of civil
liberty and vainly suppose they may do as they
please, for they live in a "free country."—
This is very contrary to sound doctrine. One
great excellence of our national constitution is
that it establishes an elective government. Our
rulers are chosen by the people, and from
among themselves, and also for a limited
time. Therefore our liberty consists in our
right of election of rulers, not in a right to dis-
obey them when they are elected. But if our
rulers are not the favorites of our individual
choice, obedience is due them while they are
in office, and our relief comes in the next se-
lection. Let us therefore honor our rulers,
who are set over us for the time being, and
pray God to give them wisdom to fill their sta-
tions with reputation, and not speak evil dis-
tinctions; rejoicing that there are so many bless-
ings enjoyed under our happy form of govern-
ment which has been in successful operation
fifty-four years this day.

DRUNKENNESS.

Lord Chief Justice Hale, nearly two centu-
ries ago, remarked—"The places of judicature
which I have long held in this kingdom," have
given me an opportunity to observe the origi-
nal cause, of most of the enormities that have
been committed for the space of twenty years;
and by a due observation I have found that if
the murders and manslaughters, the burglaries
and robberies, the riots and tumults, the adul-
teries, fornications, and other great enormities
that have happened in that time, were divided
into five parts, four of them have been the in-
sues and p. 44. act of excessive drinking, or of
tavern and ale-house meeting."

Judge Rush, in a charge to a Pennsylvania
Grand Jury, nearly echoes thus—"I declare,
in this public manner, and with the most sol-
emn regard to truth, that I do not recollect an
instance, since my being concerned in the ad-
ministration of justice, of a single person being
put on his trial for manslaughter, which did
not originate in drunkenness; and but few in-
stances of trials for murder, where the crime
did not spring from the same unhappy cause."

There are but three ways for a man to revenge
himself of the curse of the world:—to despise
it—to return the like—or to endeavor to live so
as to avoid it. The first of these is usually pre-
tended; the last is almost impossible; the uni-
versal practice is for the second.—SWIFT.

From the Canton (China) Register.
MISSIONARIES.

In two works which have come to China this season, there are frequent references to missionaries. Mr. Madden in his travels in Turkey takes every opportunity to cavil at and censure Missionaries. Dr. Philip, in his Researches in South Africa, warmly defends them. The effects of Missions, he says, are not to be confined to what constitutes their principal object. The exertions made to accomplish that object, bring innumerable advantages connected with the improvement of the world, in their train. The extension of literature—the multiplication of books—translations into various languages—increased Schools for the instruction of the natives—easy access to the literature of the east, &c.—are effects which have sprung from these exertions. With the translation of the Scriptures into the language of a kingdom, come translators, grammars, lexicons, type foundries, and printers, with all their literary and scientific apparatus. The literature of a country is called into requisition, criticism and knowledge begin to circulate, and the collision of mind which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Knowledge always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

When, says Dr. Philip, the intellectual culture of man is the object under consideration, the preceptor has given credit to him for what it effects, without having his unsuccessful labors attributed to himself or his system. But missionaries are often tried by another criterion. While the objects of their mission have been declared impracticable, and treated with ridicule, they have been regarded as having done nothing, and calumniated simply because they have not wrought miracles—they have not extirpated every vice, and turned their converts into angels. But the husbandman does not expect a crop when he sows his seed; he must wait for it. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hottentots, before the Christian missions commenced their labors in Africa, and the poor natives were as far from a state of civilization, as they were at the first introduction of Europeans among them. The Doctor's belief is that to christianize, is the shortest and safest way to civilize, in opposition to the common error, civilize first, and christianize afterwards.

SINNERS CAN UNDERSTAND THEIR DUTY.

A clergyman, in an article inserted in the American Pastor's Journal for October, gives the following account of a conversation with one of his hearers:

"The merest child knows what it is to feel and express sorrow for faults committed against the will and authority of his parents; and shall we think that sorrow for sin against God is something of which the impenitent can form no idea? Can they know nothing of what is meant by repentance? Every mother knows that it is to love her child, and can, therefore, understand the precept, 'Thou shalt love the Lord thy God with all thy heart.'"

Such considerations were forcibly impressed on my mind by a conversation once held between me and a young man, who had been about thirty years of age, and who had been that very much of my labour had been lost, because I was not understood by my hearers, and I resolved subsequently to spare no pains to render myself intelligible to every class of persons. The conversation alluded to was nearly as follows:

"Mrs. —, you have been serious for several weeks, you seem distressed in mind, and disposed to seek means of public and private instruction. I have endeavored to converse with you in a plain and familiar manner, pointing out to you your sin and danger, and exhorting you now to repent, and give your heart to God. You look at me and listen with earnestness; you answer my questions, and yet nothing that I can say seems to touch and take hold of you, and move you, as God's truth, when perceived, moves awakened sinners. — You are holding some latent error, which must be disclosed before I can adapt my discourse to your case, and offer you any aid. You must fully and freely tell me what seeming difficulty lies in your way to keep you back from Christ."

After some hesitation she replied nearly as follows: "I have attended the meetings in our neighbourhood, and have heard several of the converts tell their experience. They speak of having been in great distress, and then suddenly coming out full of joy, feeling that their sins are pardoned, and that they have obtained religion. I wish to feel like them, and my difficulty is, that I know not how to begin, or what to do."

"Mrs. —, continued I, have you ever had any difference with any one? Do you think you know what is meant by a quarrel? Well, is there any difficulty in understanding what we mean when we speak of settling a difference, or ending a quarrel?"

"Your proud heart might say, 'I will stand it out, I will not give it up.' But again you would say with yourself, 'this contention only makes me unhappy; my conscience tells me it is wicked, it does me no good; I must, and I will give it up; at any rate it shall cease on my part.' Thus you might, perhaps, for a long time hang in suspense; at one moment listening to reason and conscience, and the next giving way to your angry feelings. But at length you decide—you yield—you go and confess your own faults, you ask forgiveness, and profess a readiness to forgive your enemy, however much he may have injured you; or perhaps you may be constrained to say, 'I only am to be blamed; the fault is all on my side; you bury every unkind feeling forever.'"

"All this you say you understand, it is all easy and rational; but this is all there is in obtaining religion. There is a serious controversy to be settled, in which you are one of

the parties, and God is the other. God is ready to have this difficulty settled; though the wrong is altogether on your side, he is ready to be at peace with you, and he has been at great pains to effect it. But you are not ready to give it up, you had rather contend awhile longer. You are not willing to bow and submit yourself to God. Just be reconciled to God, and all will be well; you will have religion, and you will be a Christian. Conversion is nothing more nor less than ceasing to be an enemy of God." During the conversation, the countenance of the lady was alternately flushed and pale, tears and smiles were intermingled, and her whole appearance seemed to say, "If obtaining religion is nothing more than this, the work shall soon be done; I will be a Christian without delay." The result, however, was, that deep and pungent conviction soon seized her mind; she felt distress, but she knew the cause; she felt herself at war with God.

Every word now spoken to her seemed to sink down into her soul, and to increase her convictions, until after a few days of such fearful struggling, she yielded her heart to God, and found joy and peace in believing. So far as I know, she is now a consistent professor of that religion to which she once looked as something beyond her reach.

From the Christian Watchman.

WORCESTER BAPTIST ASSOCIATION.

The 11th anniversary was held at Princeton, Mass. Aug. 18 and 19. The introductory sermon was by Rev. Abisha Samson, of Harvard, from Gal. vi. 14. The Association was organized by the choice of Rev. Jonathan Goring, Moderator, and Rev. Messrs. Fisher and Newton, Clerks. There is in this body, a highly encouraging spirit of active piety, manifested in substantial good works. The state of the Churches is pleasing. One half their number

unordained ministers, and 1367 members. Seventy-five have been received by baptism, and 94 by letter the past year. In the churches in Collins, in Sardinia and China, and in Rushford, pleasing accessions have been enjoyed. Br. D. Eldredge preached in the afternoon of the first day, from Matt. v. 14.—Bap. Reg.

From the Connecticut Observer.

HARTFORD COUNTY TEMPERANCE SOCIETY.—Its meetings at Bristol on the 27th of July, and at Granby, Salmon Brook, on the 14th of Sept. inst.

There is nothing like experiment. The patent machine that looks well on paper or even in the workshop, may not operate when you wish to use it. So, it has been said, the system of total abstinence seems plausible, but people will never adopt it, or if they do, they can never put it to practice. If you may live without spirituous liquor, you cannot labour without it; at least in some cases. It may be practicable to "winter" the principle of abstinence, but to "summer" it is another thing. Haying and harvesting—then say what you will, cold water will not do. Haying and harvesting! There is terror in the very words that seems to make some men's hearts die within them. But it is only in the words; there is none at all in the things themselves.

The past season afforded a fair opportunity to test the principle of abstinence under the combined pressure of heat and toil. Many who had been sorely frightened, mustered resolution to make an experiment for themselves. The result is a new triumph of the principle. There comes in from all parts of the County, testimony on testimony to its universal practicability, and to its inviolable efficacy. It is found every where that, while the brandy-drinker has to sit down in the shade or to retire from the field, the "cold water" labourer can bear the burden and heat of the day without inconvenience or injury; and after he has done his own work, can assist his unfortunate neighbours who as yet know no method of originating motion, even in a burning atmosphere, except by steam.

One experiment, made in the extremity of the late unusually hot weather, seemed at first to portend a disastrous result. A gentleman who had a very large field of grain to gather, employed a number of hands. Though he furnished no poison, yet one after another among his labourers was taken sick. What could be the matter? Why were some thus infected as

with some deadly contagion, while others retained the vigor and even the freshness of their strength? Could it be that even one individual had been prostrated by cold water? The mystery was at length revealed. It was discovered that, as many as had become sick, had taken poison, though their employer furnished none—having themselves brought their bottles into the field by stealth.

Here is an experiment which may afford a lesson of instruction to those who have not yet learned that it is no way to withstand a fire without, to kindle another within; that no man is likely to kill himself with water, unless he previously kill himself with brandy or whiskey. Here, too, is an instance of retribution which, we hope, will bring to the ears of every tippler and every sipper the timely admonition,—"Be sure your sin will find you out."

We have not space even to allude to the multitude of interesting facts reported at Bristol and Granby. It is evident that a large proportion of the most respectable and substantial farmers in the County have resolved to see what they can do without the maddening inspiration of alcohol. And some of them can hardly believe that they have actually passed through the memorable period of haying and harvesting without a recurrence of the usual bustle, and waste of property, and prostration of strength, and deprivation of morals. They have, however, had a taste of liberty which, we trust, will inspire them with decision and perseverance to maintain their independence of the most oppressive of all tyrants.

It gives us pleasure to learn by a Delegation from the Temperance Society of Litchfield County, that the same revolution which is commenced here, is in steady and hopeful progress there. May it speedily pervade the length and breadth of the state.

The additions since the last year, are as follows:

As far as they are able, and would feel grateful to our brethren in Connecticut for such aid. There are some Churches which have been sundried by reason of the Campbellite doctrine; and in some instances for the want of better preaching. We therefore believe that if some attention was paid to this part of the vineyard, there would be, by the blessing of the Lord, a harvest of souls, and great good might be done here as in other parts of the world.

Our views of gospel ordinances are the same as in Connecticut. We feel a desire that the cause may be promoted as much as our brethren do at the eastward; we have the same enemy to oppose and the same advocate to plead for us, that our brethren there have. We are bound to the Judgment bar, and must stand or fall for ourselves. The righteousness of Christ is our only hope, his cause would we ever wish to promote, and in his service would we ever wish to remain until we finish our course on earth. And through the tender mercy of our blessed Master, be permitted to reign with him in mansions of bliss, is the sincere desire of your brethren in tribulation.

ABEL GOODWIN.

Liverpool, Ohio, Sept. 11th, 1830.

This may certify that the above letter was read in a Church meeting held this 11th inst., and that the Church were unanimously agreed, and directed the Clerk to sign the same as their direction. Done by order and in behalf of the Church.

A. W. BEBEE, Clerk.

For the Christian Secretary.

WHO DOES NOT FEEL INTERESTED IN SABBATH SCHOOLS?

Can it be possible that there is a single individual in the Christian community who does not feel a warm and deep interest in these invaluable institutions? These nurseries of piety which are every where rising and spreading like stars of light in our moral and religious world; exerting a powerful influence upon the character, conduct, and principles of the rising generation, cannot fail to interest every true lover of Zion.

It is evident from the blessings which have attended Sabbath Schools, that they are one grand means which Jesus Christ is making use of at the present day, to convert a world to himself.—Let him then who feels no interest in the extension of the Redeemer's kingdom, no concern for the salvation of his fellow-men, cease to feel interested in these institutions,

which seem to promise such future, and extensive usefulness to mankind, especially to the church of God.

Can the Christian, when he looks around him and discovers error creeping in upon every side, and superstition grounding herself in the midst of us, can he view this state of things and feel little, or no interest in the prosperity and welfare of these institutions, which are so eminently calculated to ground our children and youth in the great truths of the Bible—in a knowledge of the holy scriptures, which is the most effectual safe guard against error and superstition? No, I am persuaded every warm-hearted Christian, who feels any attachment to his Divine Master, and a sincere regard for the prosperity of pure religion, will suffer cold formality and careless stupidity to steal from his heart that interest which these noble institutions demand.

Can the parent, with a numerous family rising around him, feeling deeply interested for the present and future happiness of his offspring, possessing an anxiety, which none but a parent's heart can possess, for the moral principles, and future character of his children, and yet feel no interest in the Sabbath School? No, such is not the fact; parents can feel, and thanks to God parents do feel interested in these religious seminaries, which fact tends greatly to encourage and strengthen them.

Let then the cold-hearted and the irreligious, the atheist, and the infidel, the bold blasphemer, and the openly profane, take no concern in the cause of Sabbath School instruction, save for their injury and destruction; but as for us, who are determined to be on the Lord's side, and who have come to the resolution of the pious Joshua, we will support and encourage them, using every means which God has given us, to promote their welfare, and advance their interest in the world; choosing rather to have a right arm taken off, or a right eye plucked out, than to have these satellites of Satan cut out from our religious firmament.

ough this is emphatically an age of light and knowledge, we ought not to be less vigorous in our exertions to support and encourage institutions which are the glory of this age of benevolence, whose end and aim is to advance the interests of religion, and disseminate truth and knowledge; suffering no manner to detach from them that interest which is their superior worth demands.

Sabbath School instruction is a subject which commands itself alike to all. The Christian and the philanthropist, the patriot, the man of science, all classes of people, all grades of society, with equal propriety, are interested in this branch of benevolence, as it is good to be interested in a good cause, let none of us be indifferent to her cause, but let us step forward with untiring and severing zeal, aiding by our example, our influence, our talents and our property to this great and glorious enterprise.

Oh! we can do much, as parents, as members of families, and as individuals in the community, to facilitate the improvement, and advance the interests of Sabbath Schools; and then our duty to do something? It is a lamentable fact, that many parents send their children to these schools, month after month, and perhaps year after year, and do not find themselves within the precincts of the school-room for a whole year; such parents little consider the duties incumbent upon them in this particular; they little consider the evening influence their visits to these schools have upon the teachers, when they discover the parents interested, as well as those who are engaged in instructing their children. Or, if they have indulged in undue prejudice against these schools, frequent visits to them is the very way for them to discover whether these prejudices are well founded. It is also a pleasing fact that some parents are engaged in these schools as teachers. Would there were more parents, Sabbath school teachers. It is good also for the minister, to make occasional visits to these schools; and show both by precept and example, that they are alive to their interests, and concerned for their welfare; if the is the practice of the minister, his sermons are generally better attended to, especially by the younger part of the congregation, than if he were otherwise.

It is good also for the children themselves to be deeply interested in Sabbath schools; Oh! my dear children, do you delay these important and interesting privileges, which heaven has so richly bestowed upon you? Contrast your privilege with those of many thousands of the young on this globe, who are quite as amiable by nature as you are, who have never heard of that great and glorious Being who made and sustains them, never have heard of the way of salvation; can you make this contrast and feel uninterested in Sabbath schools? Can you esteem them lightly, and undervalue their importance? I am aware dear children that you do not, and I should hope all of you, do esteem them, and consider something of their importance, yet I am fearful many of you, after having attended them for some years, and having arrived to a certain age, begin to think they are too old to attend them, and hence withdraw themselves from them. To such I would propose a few important questions. When are you too old to learn the sacred word of God, and hear it explained? when are you too old to attend on the means of grace? when are you too old to prepare for death, judgment, and eternity? or when are you so old that you are not liable to be called away by death, to another state of existence beyond the grave?

Christian friends, we have every encouragement to urge us forward, and to stimulate us into consideration the vast amount of good Sabbath schools have already accomplished, perhaps more than any benevolent institution in the same space of time, with so little expense; together with the prospects before us, and the improvements which have been made from time to time in Sabbath schools

COMMUNICATED.
Lebanon, Oct. 5th, 1830.

Brother Canfield,

The following is a copy of a letter written by Dea. Abel Goodwin, formerly a faithful and much esteemed member of the Baptist Church in Lebanon, of which I am Pastor, and now a member of a Baptist Church in Liverpool, Ohio, a town joining Columbia, in which himself and several others live who went from this town, some of whom were also faithful members of the Church in this place. I think the letter contains a very urgent and affecting Macedonian cry. If you think, that by publishing it, some who are able may have their hearts inclined to give some of their substance to help those poor brethren to the ministry of the gospel, who are now hungering and thirsting for it. Or that some minister or ministers whose circumstances will admit, and whose hearts feel for those who long to hear the gospel preached, but no one appears to preach it to them, may thereby be induced to go and preach Christ to the poor, in that very extensive, and important field of labour, trusting in the Lord, and the benevolence of those Dear Brethren who promised they will do what they can, I shall be happy to have it published.

Columbia, Ohio, Sept. 11th, 1830.

Dear Brother in Christ,

I most gladly embrace this opportunity in behalf of my brethren, to communicate to you our wishes in respect to the welfare of Zion in this part of the country.

The field of labour is extensive, but the labourers are very few. We sometimes think we feel to pray the Lord of the harvest, to send forth labourers into his harvest. In the County of Lorrain there is not more than one or two settled ministers of any denomination; and the Methodists are the most engaged, and furnish the most preachers of any sect. There are a number of Baptist Churches in this vicinity, and not more than two ministers. Therefore the Churches are under the painful necessity to do without preaching; and if they hold meetings it is very different from what it would be, if they had a prospect of being supplied.

which seem to promise such future, and extensive usefulness to mankind, especially to the church of God.

Can the Christian, when he looks around him and discovers error creeping in upon every side, and superstition grounding herself in the midst of us, can he view this state of things and feel little, or no interest in the prosperity and welfare of these institutions, which are so eminently calculated to ground our children and youth in the great truths of the Bible—in a knowledge of the holy scriptures, which is the most effectual safe guard against error and superstition? No, I am persuaded every warm-hearted Christian, who feels any attachment to his Divine Master, and a sincere regard for the prosperity of pure religion, will suffer cold formality and careless stupidity to steal from his heart that interest which these noble institutions demand.

Can the parent, with a numerous family rising around him, feeling deeply interested for the present and future happiness of his offspring, possessing an anxiety, which none but a parent's heart can possess, for the moral principles, and future character of his children, and yet feel no interest in the Sabbath School? No, such is not the fact; parents can feel, and thanks to God parents do feel interested in these religious seminaries, which fact tends greatly to encourage and strengthen them.

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ough this is emphatically an age of light and knowledge, we ought not to be less vigorous in our exertions to support and encourage institutions which are the glory of this age of benevolence, whose end and aim is to advance the interests of religion, and disseminate truth and knowledge; suffering no manner to detach from them that interest which is their superior worth demands.

Sabbath School instruction is a subject which commands itself alike to all. The Christian and the philanthropist, the patriot, the man of science, all classes of people, all grades of society, with equal propriety, are interested in this branch of benevolence, as it is good to be interested in a good cause, let none of us be indifferent to her cause, but let us step forward with untiring and severing zeal, aiding by our example, our influence, our talents and our property to this great and glorious enterprise.

Oh! we can do much, as parents, as members of families, and as individuals in the community, to facilitate the improvement, and advance the interests of Sabbath Schools; and then our duty to do something? It is a lamentable fact, that many parents send their children to these schools, month after month, and perhaps year after year, and do not find themselves within the precincts of the school-room for a whole year; such parents little consider the duties incumbent upon them in this particular; they little consider the evening influence their visits to these schools have upon the teachers, when they discover the parents interested, as well as those who are engaged in instructing their children. Or, if they have indulged in undue prejudice against these schools, frequent visits to them is the very way for them to discover whether these prejudices are well founded. It is also a pleasing fact that some parents are engaged in these schools as teachers. Would there were more parents, Sabbath school teachers. It is good also for the minister, to make occasional visits to these schools; and show both by precept and example, that they are alive to their interests, and concerned for their welfare; if the is the practice of the minister, his sermons are generally better attended to, especially by the younger part of the congregation, than if he were otherwise.

It is good also for the children themselves to be deeply interested in Sabbath schools; Oh! my dear children, do you delay these important and interesting privileges, which heaven has so richly bestowed upon you? Contrast your privilege with those of many thousands of the young on this globe, who are quite as amiable by nature as you are, who have never heard of that great and glorious Being who made and sustains them, never have heard of the way of salvation; can you make this contrast and feel uninterested in Sabbath schools? Can you esteem them lightly, and undervalue their importance? I am aware dear children that you do not, and I should hope all of you, do esteem them, and consider something of their importance, yet I am fearful many of you, after having attended them for some years, and having arrived to a certain age, begin to think they are too old to attend them, and hence withdraw themselves from them. To such I would propose a few important questions. When are you too old to learn the sacred word of God, and hear it explained? when are you too old to attend on the means of grace? when are you too old to prepare for death, judgment, and eternity? or when are you so old that you are not liable to be called away by death, to another state of existence beyond the grave?

Christian friends, we have every encouragement to urge us forward, and to stimulate us into consideration the vast amount of good Sabbath schools have already accomplished, perhaps more than any benevolent institution in the same space of time, with so little expense; together with the prospects before us, and the improvements which have been made from time to time in Sabbath schools

which seem to promise such future, and extensive usefulness to mankind, especially to the church of God.

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their commencement, is sufficient to warrant our most sanguine expectations of their increasing future usefulness; especially when we consider the necessity there is of those checks and barriers against vice and irreligion, the question seems to return with redoubled weight, *Who is interested in Sabbath Schools?* What an effect have they already had upon the community! Rarely, if ever do we find an avowed infidel, an open violator of the laws of God and man, one that has been nurtured in the Sabbath school. Oh! may the time soon come, that fill stations of trust, and responsibility in the church or state, that interesting enquiry shall arise, *have they been taught in the Sabbath school?* And may that happy period soon arrive, when we shall not only consider it our duty, but esteem it our highest privilege, to exert every faculty which we possess, to advance the interests of our great Redeemer's kingdom. May we all be found co-workers together, to usher in that glorious morn, when all know the Lord from the least to the greatest.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 9, 1833.

THE NEW HAVEN BAPTIST ASSOCIATION.

Hold its fifth anniversary by the Baptist Church in Bristol, on Wednesday and Thursday last. At 10 o'clock A. M., prayer having been offered by the Rev. Mr. Knowlton of Wallingford, the Rev. John Cookson delivered the Introductory Sermon, *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, neither whither it goeth; so is every one that is born of the Spirit.* His subject, of course, was regeneration, the nature, importance, and blessed effects of which were exhibited with much clearness, fidelity, and affection.

The Association was organized by the choice of Rev. E. CUSHMAN, Moderator.
J. COOKSON, Clerk.
R. JENNINGS, As. Clerk.

Prayer, by Rev. John Pratt.

After the usual business of the morning was completed, the Association adjourned for one hour. Rev. F. Wightman prayed.

At the hour of adjournment, Rev. L. Bolles, D. D. addressed the throne of grace. The letters were then read. One hundred and fifty-nine had been added to the Churches during the last year, by baptism. Of these, seventy-one had been received by the Church in Meriden, precisely the same number which they reported as the total at the last anniversary! This was the only Church that had enjoyed an extensive revival. To the Stratfield, however, 15 had been added; 1st. Middletown, 16; Southington, 12; N. Haven, 10; and these Churches spoke of being considerably refreshed.

When the letter from Meriden was read, announcing that in the midst of the revival, their aged and venerable Pastor, the Rev. Samuel Miller, who was appointed to deliver the Sermon at the opening of this session, was called away by death, the reading of the letters was suspended, and the Rev. Simon Shailor fervently prayed that the event might be sanctified to Zion and the world.

The letter from the Church in Wallingford, reported the sudden departure of their pastor, the Rev. Isaac Kimball, who, in the ripeness and vigour of his intellectual powers, and the meridian of his days, was called to his reward. Upon receiving this intelligence, the Association spent one half hour in devotional exercises. Prayers were offered by brethren Nelson Ball, and R. Jennings, and addresses made by brethren Cushman, Wightman, and Fuller of Vermont.

The Rev. Mr. Fuller communicated some interesting facts, in relation to several revivals in Vermont, and especially in Poulney; and named some particular instances, which strikingly illustrated the power of divine grace in the conversion of hardened sinners.

In the evening, a Conference was held at the Meeting-house. The services were introduced by prayer, offered by the Rev. Dr. Bolles.

Addresses on experimental and practical religion were made by brethren E. Cushman, F. Wightman, Shailor, L. Bolles, and G. F. Davis. The meeting was one of solemn interest. There was also preaching in different neighborhoods, by brethren Caspen, Glazier, Bronson, and N. E. Shailor.

On Thursday morning, at the rising of the sun, near 400 people assembled at his house, and spent a delightful hour in prayer to him.

At half past eight, the Association resumed business, after prayer by the Rev. Asa Bronson, of the Hartford Association.

Resolutions were passed in favour of the benevolent objects, and useful books of the present day.

It was delightful to see this young Association pressing forward with so much spirit and strength, to sustain the Institutions which distinguish the present period. The resolutions were passed, and the parts of the business conducted, even though in some two instances, in regard to the latter, there was a manifest difference of opinion, with the utmost candour and brotherly love. The spirit of the age evidently reigned in the hearts of the members of that body.

In the progress of the business, the Moderator remarked that a door was open for special communication; when the Rev. Dr. Bolles, Corresponding Secretary, arose and made a very special communication indeed, with respect to Missionary operations, which was listened to not only with attention, but with much emotion.

About half past 11 the session closed, and the Moderator, in a few but very pertinent remarks, addressed his brethren on the importance of observing "the signs of the times," and acting as the indications of divine providence seem to require.

Public worship commenced immediately after he had closed his remarks. Prayer was offered by the Rev. George Phippen, and a Sermon delivered by Rev. Gustavus F. Davis, after which a collection was taken for Domestic Missions; Concluding Prayer by Rev. Augustus Bolles.

Many Christian friends tarried to hold another meeting for prayer, preaching and exhortation, in the afternoon, but the particulars of that meeting have not reached us.

The Association was very kindly and hospitably received by our brethren in Bristol, who, though they enjoy no special revival of religion yet, under the labours of our esteemed brother, the Rev. H. Stanwood, are in a prosperous state as to their external circumstances. A new house of worship will be completed in a few months. The pastor stated that a great part of the congregation were young, and the Church affectionately communicated the same interesting fact in their annual epistle. Frequent mention was made of them in the prayers and addresses of the ministers and delegates. It is devoutly to be desired that these "young men and maidens may praise the name of the Lord;" and when the new temple shall be finished, "enter his gates with thanksgiving, and his courts with praise."

The next session is to be held at Wallingford. The Rev. E. Cushman is appointed to preach; in case of failure, Rev. H. Stanwood.

The letter in a preceding column, forwarded to us by Rev. Esak Brown, will be read with interest. The appeal to the Churches in this State, should be read with attention, as a goodly number of the inhabitants of Ohio removed from Connecticut, and no doubt deeply feel the absence of those blessings, with which we are so highly favored. Perhaps there are some among us, who will answer the call, visit the places here spoken of, and gladden the hearts of God's people, by their presence.

LECTURES ON NATURAL SCIENCE.—The Lectures which were advertised two or three weeks since, a part of which have been delivered, have been uniformly of a highly interesting character. We have heard no one speak of them, but in high terms of commendation; indeed, whether a man be an antiquarian, a naturalist, a moralist—or only a lover of knowledge in general—he must listen with interest to such Lectures as it has been our happiness to hear. We are unacquainted with any other Course, so interesting, and at the same time so edifying, as are these. Should Mr. Evans receive sufficient encouragement, previous to the completion of the present Course, to warrant him in the delivery of another, (which is our earnest wish) he will comply with the desires thus expressed.

These Lectures are delivered at the City Hall, on Monday, Thursday, and Friday evenings.

ANOTHER REVOLUTION.—By the first article under the political head, the reader will notice another revolution in Europe, the effects of which it is to be hoped, will be salutary.

G., and some other communications now on hand, shall appear in our next.

HARTFORD ASSOCIATION.

The Anniversary of this Association will be observed in the Baptist Meeting house in Wintbury, on Wednesday the 13th day of October next, at 10 o'clock, A. M.

The Rev. George Phippen, of Canton, is appointed to preach the Introductory Sermon; in case of failure, Rev. G. Robins, of East Windsor.

G. F. DAVIS, Standing Sec'y.

POLITICAL.

From the N. Y. Journal of Commerce.

LATE AND IMPORTANT FROM EUROPE.

By the Packet ships Florida, Capt. Tinkham, and Hannibal, Capt. Hebbard, from London, we have received London dates to Sept. 1st, and Liverpool to the 2d inclusive. They bring us important intelligence of a REVOLUTION, or what is equivalent to a

REVOLUTION IN THE NETHERLANDS.

The scenes of Paris on the 27th, 28th and 29th July, have been acted over in Brussels, on the 26th, and 27th Aug. The result will be the same in effect, if not in form. The people will regain their rights.

"They will breathe the air of freedom, whether under William I. the present King, or some other Prince more favourable to liberty, it is for him to say. God grant that the Dutch may spread, till every sovereign in Europe shall either be buried in his throne, or learn to respect the rights of the people."

The meeting of the British Parliament is fixed for the 26th of October.

Every thing appears to go well in France. There had been some alarming assemblages of "working men," particularly on the 24th Aug. when no fewer than 3000 were seen in one mass, in the faubourg St. Germaine. The National Guards, in consequence, as-embled in great numbers, and proceeded to disarm every man dressed in plain clothes whom they met. The next morning there appeared an ordinance prohibiting large assemblages or processions of people, and also an address from Gen. LAFAYETTE, entreating them to observe the laws, and to be upon their guard against spies and emissaries of the ex-government. In another week, says a Paris letter of Aug. 25th, "no man will possess a firelock in Paris who is not absolutely a soldier, a garde municipale, or National Guard. No fears, therefore, can be entertained for the maintenance of public tranquility."—There had also been rumors of designs on the part of the Priests and their connexions to attempt the overthrow of the existing government; and some of them, it is said, were going about the city in disguise; but on the whole, there appears to have been no serious cause for alarm. At the date of the latest accounts, the working men had resumed their peaceable habits in the capital, and at Nismes, where troubles had broken out, accompanied with bloodshed, order was now completely restored. In every other part of the kingdom, it is stated, the most perfect tranquility prevails. One of the happy effects of the Revolution is, that in the Chamber of Deputies, the fashion of making long-winded speeches is entirely done away!—The news of the events at Brussels, produced a rapid decline of the Rentes, occasioned no doubt by the apprehended consequences as regards other nations. It is said the French government are resolved to keep

aloof from the Revolution in the Netherlands, as well as the expected attempts at Revolution in Italy, Spain, &c.

The Duke of Bourbon, the last of an illustrious race, died in Paris on the 27th Aug. by his own hand, aged 75. The reason assigned for this rash act is "the complete derangement of his fortune, which in consequence of the new order of things in France, he could not hope to get remedied by royal bounties."

Other accounts state that he beheld with joy the events of the late Revolution, and therefore that the cause of his death is not to be sought in the impression which these events may have on him. In the official notice of his demise, published in the *Moniteur*, he is styled "His Royal Highness the Most High and Pious Prince Louis Henry Joseph de Bourbon Conde, Duke de Bourbon, Prince of the blood." He was uncle to the present King, who, it is said, will go into mourning three weeks, on account of his decease.

On the same day died Lieut. Gen. Count de Saintesuzanne, and Count de Sgur, Member of the Academy, Peers of France.

The *Moniteur* contains an ordinance of the King, repealing the judgments and decrees passed by the Courts of France, and the Colonies, on account of political offences, and restoring all persons who may be affected by such judgments and decrees, to their civil and political rights. Prosecutions which have been commenced on account of political offences, to be discontinued.

Another ordinance repeals the sentence of banishment issued against sundry persons by articles 3d and 7th of the law of Jan. 12, 1816, and restores them to their country, rights and property.

POLIGNAC, & Co.—In the Chamber of Peers, Aug. 24th, the Committee appointed to consider the letters addressed to that body by Prince Polignac, and M. de Peyronnet, ex-Ministers, requesting to be released from confinement, reported as follows:

"Considering the letter of the Keeper of the Seals, Minister of Justice, and dated the 21st instant, in which he states that Prince de Polignac had been arrested at St. Leon, and Count de Peyronnet at Tours, on public denunciations as authors of acts which form the subject of an accusation, at this moment, before the Chamber of Deputies, and also requests the Chamber to come to such determination on the subject as may be desirable.

"The Chamber declares as follows, conformable to article 29 of the Charter:—The Chamber of Peers gives its authority to the arrest of Prince de Polignac, which took place at St. Leon.

"And as to the arrest of Count Peyronnet, made at Tours, considering article 78 of the Charter, under the title of 'Dispositions particulieres,' the Chamber of Peers declares that it does not of itself afford subject for deliberation.

CONSTANTINOPLE, July 10.—For some weeks past there have been frequent conferences between the French Ambassador and Ottoman Ministers, respecting the affairs of Algiers. Immediately after the arrival of Halil Pacha, on the 27th of last month, there was a Mini terial Council on this subject, at which he was present, in his new capacity of Captain Pacha. The Ambassadors of the Great Powers went on the same day to the Arsenal, where they had a conference with the entire confidence of the Sultan; and he especially charged to take care of the interest of the Porte, in the dispute between France and Algiers and the other Barbary States.

It seems that the Porte is very anxious about the preservation of its rights over Algiers, Tunis, and Tripoli; and that in case the French expedition should succeed, and the Dey of Algiers be expelled, the Divan will claim the supreme authority hitherto exercised over Algiers, and protest against any violation of its rights.

However weak the Porte has become, and however little apprehension the different powers it can cause to the smallest European maritime power, yet the great powers avoid coming into direct collision with it, not to excite suspicion of arbitrary demands, and especially as the affairs of Greece are not yet settled. Count Guilleminot has probably instructions to prepare the Porte for the expected conquest of Algiers, and the farther views of the French Cabinet, and though the opinion here is, that Algiers will not remain in the hands of the French, it is on the other hand certain that the empire of barbarism in those countries will be destroyed, and a new field opened for civilization.

Dreadful Death.—On Tuesday last, Stephen Karket, 25 years of age, while employed under ground in a mine, in the parish of Newlyn, was awful to relate, buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot, was a man named George Trevarrow, who called to know if any living being was beneath, when Karket answered in a firm voice, "I know all earthly power can avail me nothing; I feel the cold hand of death upon me—if there is any hope of my being extricated from this untimely grave tell me, and if not tell me." Trevarrow at once informed him there was not a shadow of hope left him, as upwards of 4 tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which Karket exclaimed, "All's well, it is the Lord, let him who will account to him good: tell my dear father and mother, not to be sorry as those without hope for me; 'tis now only that I am happy; 'tis now that I feel the advantage of a religious life; now I feel the Lord is my strong hold; and now I feel that I am going to Heaven." Here his voice failed him; he never spoke again.—*Falmouth (Eng.) Packet.*

SUMMARY.

MURFRESBOROUGH, Tenn., Sept. 4. Distressing effects of *Carbonic Acid Gas*.—On the evening of Monday last, Thomas W. Woodard, a shoemaker of this place, descended into his well for the purpose of removing a small quantity of water which prevented him from making a blast. His wife, who was standing at the top of the well, observed him apparently to faint, and despatching one of her children to a neighbor for help, descended to his assistance. A gentleman who lives on the opposite side of the street, on receiving the intelligence, hastened over with three negro fellows, and on arriving at the well saw Mrs. Woodard lying across the body of her husband, struggling for breath and senseless. One of the negro men, with a cord fastened around his body, descended by the curbing of the well, but on arriving near the bottom he imprudently untied himself; he was stooping to tie the Mrs. W., but suddenly raising a few seconds he staggered and fell. By this time a number of persons had collected about the well, but intimidated by the fate of the negro, none appeared willing to venture down. At length Mr. Samuel Wallace descended and succeeded in tying the rope round the body of Mrs. W. when they were both drawn up. Mr. James Wallace descended next and was drawn up with the negro. Restorative measures were immediately resorted to by Doctors Threeway, Becton, Holmes and Ruckman. All efforts to resuscitate Mr. Woodard proved unavailing; he appeared entirely dead when first brought up. Mrs. W. was partially revived, but has lain in a state of insensibility ever since, and the chance of her recovery is thought to be very small. The negro fellow, through the unremitting exertions of Dr. Threeway, was revived in about two hours, and since, under the management of Dr. Ruckman, has been gradually improving, and is now considered out of danger. This dreadful catastrophe is the result of the temerity of Mr. Woodard in descending into his well without any precautionary measures in case of an accident, after he had by repeated experiments ascertained that fire was immediately extinguished on being let down into the well, and had been informed of the deleterious nature of the gas generated in such places, and of the means of obviating it by unslackened lime.

We understand, (says the *Herkimer American*.) that as two waggoners were crossing the bridge over the Mohawk, at Little Falls, the one going the other coming, as they came together, the bridge gave way, and let them through where the water was very deep. When they struck, the horses got loose, and all went under. As they came up, the men caught hold of the boards that were floating about, by means of which they were enabled to reach the shore; the horses swam about for a few minutes, when they succeeded in getting them out. But what is most singular, neither of the men got hurt, there being six men in one waggon, and one in the other with a load of sand, and the horses were got out without being injured, except one of them received a slight scratch on the side. They fell about 30 feet in the midst of rocks and a very rapid current.

A melancholy event occurred at Griggs' Port on Friday the 31st inst. As Mr. John Jones, who has been employed the past summer in running the ferry boat at that place, was about to land on this side of the lake, the boat came in contact with the end of the wharf, when he jumped out and attempted to shove it off. Unfortunately, his feet slipped, and in falling, he caught hold of the railing of the boat, which drew his body between it and the wharf, and crushed it so that he expired in a few moments, without a struggle or groan, aged 35 years, leaving in indigent circumstances a wife and six small children.—*Cortland Observer.*

On Tuesday forenoon, a boy of nine or ten years, the son of a private soldier, in this garrison, being in the barracks room, lifted up a fowling piece of his father's which had been loaded for the purpose of killing night-hawks, and presented it to his infant sister who was asleep in the bed, saying he would shoot her. He did not know that it was loaded, but pulled the trigger, and in ten minutes the babe lay a corpse. Another of his sisters who was sitting on the bed at the time, states that he had presented the gun in the same manner before, in jest. A number of the soldiers were present in the barracks when this melancholy affair happened.—*Upper Canada Col. Ad.*

An attempt at Duelling.—A party of five mulatto girls were yesterday arrested and brought before the Mayor; two of them as principals, and the rest as seconds, &c. in a duel that was about to take place at the moment they were arrested. The weapons chosen were pistols and pocket knives. The cause of the quarrel—a love dispute. It is said that duelling is honourable, and that it is a refinement introduced to distinguish the genteel from the vulgar!!!—*N. O. Mercantile Advertiser.*

Serious.—On Monday afternoon a colored child fell from a platform about fifteen feet high, erected over an alley between two houses in the lower part of South Pearl street. After the child had been picked up and again carried upon the platform, some twenty persons, mostly females, assembled there, when the whole gave way, and they were all precipitated to the ground. Five of the women were seriously injured by having some of their limbs broken, and one man had his leg broken in two places. All the others were more or less wounded. It is supposed that the child will not recover.—*Albany Daily Advertiser.*

Unhappy Event.—A Coroner's inquest was held today on the body of one of our fellow citizens, Mr. William Southerland, of Capitol Hill, who was shot dead last night between 9 and 10 o'clock, within a short distance of his own house, by one of his neighbors, William Berry. After an investigation that continued for six hours, in the course of which time nearly twenty witnesses were examined, the jury returned a verdict of wilful murder, against the perpetrator of the deed, who is now in custody. We shall, in our paper to-morrow, give an abstract of the particulars of this case, which appears to have excited considerable sensation.—*Washington Telegraph.*

Anecdote.—Harry Erskine, of facetious memory, was retained for a female named Tickle, against whom an action had been brought. On the trial he commenced his address to the court thus: "Tickle my client, the defendant, my lord?" The audience amused with the oddity of the speech, were almost driven into hysterics by the judge replying, "Tickle her yourself, Harry, you are as able to do it as I."

Run better for the feet than the head.—During the revolution, a privateer was wrecked in a violent snow storm near Martha's Vineyard. A hogshed of snow was saved and divided among the crew of 114 persons, 58 of whom drank freely thereof, and all perished. The other 56 drank none, but soaked their feet and legs by turning it into their boots, and they all survived.

Sleeve Pattern.—The editor of the *Nantucket Inquirer* relates that a few days since a mantua-maker sent to him for a newspaper to cut thereout a sleeve pattern. He sent her the Boston Patriot, which is none of the smallest. It would not do, and was returned for a larger one. He next sent Canfield's Argus, which is one of the best blanket size; still it would not do, it was too small, and was returned, begging for a larger one. Lastly he sent the London Atlas, which being nearer the size of a ship's mainsail, served for the pattern.

Extract of a letter from Henry Perrine, Esq. dated Tabasco, Mexico, July 20, 1830, to Samuel L. Mitchell.

Bees without Stings.—I send you by Capt. Powers, of the schr. Washington, a hive of stingless bees, of which you may dispose as you think proper.

The bees have arrived in a lively condition, and although they were received only yesterday afternoon, the 1st Sept. are now making their excursions to and from their habitation with great vivacity. Their dwelling place is a hollow log, part of a naturally excavated tree, in which these little creatures delight to live.

A hole in the side of a log, about three quarters of an inch in diameter, answers the purpose of the entrance as a common hive. They are not so large as the common honey bee; but they have a neat aspect for an insect.

The Lake Erie Steam Boat Accident.—It is now ascertained, that a man, whose name is unknown, jumped from the Wm. Peacock, when her boiler burst, and was drowned. This makes Thirteen who have lost their lives by this accident.

Imprisonment for Debt.—The Boston Manufacturers that all the Judges of the Supreme Court of Massachusetts, have expressed a decided belief that the law for imprisonment for debt is unconstitutional. Daniel Webster has offered his services gratuitously, to plead against its constitutionality, whenever any respectable body of citizens shall request them.

Extract of *Pennyroyal*.—Farmers might easily save the flesh of horses and cows, and confer great kindness on their animals in preventing the usual annoyance of flies, by simply washing the parts with the extract of pennyroyal. Flies will not alight a moment on the spot to which this has been applied. Every man who is compassionate to his beast ought to know this simple remedy, and every lively stable and country inn ought to have a supply at hand for travellers.

No Trust.—In England a retailer of small beer had posted in his window "Trust is dead! Who killed him? Bad pay!"

MARRIED.

At New York, Mr. Eli B. Williams, of this city, to Miss Harriet Bissell, of Marlborough.

At Windham, by the Rev. Mr. Tilden, Mr. Fitch Stark, to Miss Lucinda B. Griffing, daughter of Mr. Benj. Griffing, both of Lyme.

At Meriden, by the Rev. Mr. Jennings, Mr. Wm. D. Cutler, to Miss Ann Davidson. Mr. Eli E. Curtis, to Miss Julia A. Curtis. Mr. Robert A. Byington, to Miss Lovisa Miller. Mr. Oramus Crocker, to Miss Delia Birdsey. Mr. Eli Ives, to Miss Gelina Ann Pomeroy.

At Middletown, on the 3d inst. by the Rev. Mr. Cookson, Mr. Wm. Harris, to Miss Sarah D. Hedger, both of Middletown. In Middlefield Society, on the 23d ult. Mr. Charles Hubbard, of Wadesboro, N. C. to Miss Delia S. Birdsey, daughter of Mr. Samuel Birdsey. In the North Society, on the 19th ult. by the Rev. Mr. Wightman, Mr. James Smith, of Burlington, Vt. to Miss Elizabeth Smith, of Middletown.

At Wethersfield, on the 3d inst. by the Rev. Mr. Wightman, Mr. Jedediah Lincoln, of Middletown, to Miss Mary Belden, of Wethersfield.

At Ellington, Mr. Samuel W. Bliss, of Wilbraham, Mass. to Miss Lora Warner, of Ellington.

At Farmington, Mr. Simon A. Rowley, to Miss Eliza Woodruff.

At Springfield, Mass. Doct. Worthington Hooker, of Norwich, Ct. to Miss Mary Ingersoll, daughter of John Ingersoll, Esq.

At Westfield, Mr. Roland White, to Miss Sarah J. Bush, daughter of Mr. James Bush.

At Bernardston, Mr. Levi Gilbert, of New Haven, to Miss Climens A. Allen.

DIED.

In this city, on the 5th inst. Mr. Jonathan Judd, keeper of the Hartford Hotel, aged 27 years.

In this city, Miss Caroline Sloan, aged 19. James S. son of Mr. John Beach, aged 1 year.

At Farmington, Mr. George Hart, aged 71.

At Hadham, on the 1st inst. Mr. John Hayden, aged 66.

At New Haven, on the 24th ult. Henry Daggett, Esq. 90.

At Granby, on the 28th ult. Lieut. Noah Cooley, 36. Mr. John W. Pettibone, 23.

At Wethersfield, (Rockyhill) on the 25th ult. Mrs. Honor Grannis, 30, wife of Mr. Anson Grannis.

At Litchfield, Mr. David Morse, 73.

At South Farms, Litchfield, Mrs. Aurelia Stoddard, 50, wife of Enos Stoddard, Esq.

At Sharon, Oliver Kellogg, Esq. 70.

At New London, Mrs. Sarah Watson, 69.

At Salisbury, Mrs. Sarah Holley, 74.

At New Haven, on the 24th ult. Henry Daggett, Esq. 90.

At Springfield, (Chicopee parish) Mass. on the 13th ult. Mr. Ariel Cooley, 39.

At Albemarle, Va. Hon. George Hay, U. S. Judge for the eastern District of Virginia, and son-in-law of James Monroe, the late President.

OBITUARY.

Died, at Meriden, Mr. Samuel L. Gale, aged 17 years. The external deportment of this young man was amiable, and such as to secure the esteem of those that knew him. But during his short sickness he informed those who conversed with him upon the subject, that he had no hope in Christ. It was evident that the time of his departure was at hand, and at the meetings which were held in the vicinity, nearly every evening in the week, fervent supplications were offered in his behalf, by many who addressed the throne of Grace—that he might realize his lost condition by nature, and find mercy with God. He was blest with his reason, with the exception of short intervals, until the last. He manifested some anxiety of mind, previous to Friday night last, but during that night his convictions were deep and pungent. About 3 o'clock, (Saturday morning) the writer of this article was called to converse and pray with him. At this time his distress of mind was such as to induce him to cry aloud "Lord save me or I perish." He continued to plead with an audible voice, (as far as his strength would admit) and in the most earnest manner, until, suddenly his burden was gone, and he appeared to be at peace. He soon spoke and said, "I hope I have a mansion in Heaven." He observed to those around him that it appeared like a miracle that God should have mercy upon him—and said that his evidence, which at first was weak, continued to increase until he felt strong in the Lord. Such was the rapture of his feelings while acknowledging the mercy of God to his soul, that, a number of times, he exclaimed "Glory to God in the highest!" "Glory to God in the highest!"

The greatest care was taken at this time to ascertain whether he was perfectly possessed of his reason, and if there were any symptoms to the contrary, the sagacity of those present was not sufficient to discover them. During the day he related his exercises to others and gave to them a good evidence that his conversion was real. On Sunday morning he observed that his faith was strong in the Lord; and about 10 o'clock the same morning he expired—leaving to surviving relations and friends, the consoling evidence that, while they were called to mourn their loss—for him "to die was gain."—*Com.*

CONNECTICUT BAPTIST ACADEMY.

THE readers of the *Secretary* of last week, observed that the Rev. Messrs. John Cookson, S. S. Mallory and G. F. Davis, were appointed by the Connecticut Baptist Education Society a Committee to receive proposals for building an Academy, to be under the control of the Baptist denomination in this State.

Any persons therefore, who may be disposed to favour this important object, will please to communicate to said committee, on the subject. It is hoped that the people of some town will propose to erect it at their own expense for the benefit which they will receive for its location among them.

In behalf of the Committee,
GUSTAVUS F. DAVIS, Chairman.

NOTICE.

AT a Court of Probate notice at Bristol, within and for the district of Bristol, on the 6th day of September, A. D. 1830.

Present, JARED W. PARDEE, Esq. Judge.

ON motion of *Acery Atkins & Lloyd Atkins*, Executors of the last will and testament of *Samuel Atkins*, late of Bristol within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Executors, after they shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign post in said town of Bristol.

Certified from Record.
TRACY PECK, Clerk.

ROBBERY.

ON the evening of the 6th inst. while returning from Wethersfield to this city, I was overtaken by a rogue near the half-way house, between the hours of seven and eight o'clock, and robbed of a bundle containing the following articles:—2 1-2 doz. Pocket Combs; 6 Boxes of Blacking; 6 Table Spoons; 2 doz. Gilt Buttons; 6 doz. Shirt do. and one silk Hosierychief.—The young and bold intruder is well known to the Subscriber, likewise his name, residence and employers. Rather than bring a lasting stigma upon his character and friends, I propose to give the villain the privilege to return the articles to Mr. Gates tavern previous to Thursday next, the matter will then rest.

(If) Unless returned as above stated, the law must and will take its course.

JOHN PIDGE.

POETRY.

From the Religious Herald.
LINES ADDRESSED TO THE REV. MR. SKINNER.

MISSIONARY TO AFRICA.

Farewell, my brother! Other scenes, than these
Of by-gone years, await thee 'neath a tropic sun;
Sickener, perhaps, or persecution's rage,
Or hours of meditation on the past,
When joyous youth, and blessed hours at home,
Beside thy father, or thy mother dear,
Or brothers kind, and sisters kinder still,
Spread the soft pillow where the soul reclined.
What call'st thou hence? why burst the tender ties?
What! bid farewell to all on earth that's dear?
O! wherefore leave thy country's peaceful shore,
And trust to elements adverse to life,
Whose winds and waves may buffet all thy hopes,
And send thee back, or to thy better home!
But thou hast heard poor Africa's bitter sigh,
Whose voice of woe hath fastened on thy heart;
And thou hast wept, that she should weep so long—
So long—in vain. And thou hast thought of him,
Who left a better country—brighter scenes—
More than thou canst leave; and still dearer friends:
"A Father God, and brothers in the skies;"
And all (O, boundless mercy) to endure
The wrath of God, poured on a guilty world!
That man—hard-hearted and rebellious man—
Might be invested with eternal life;
Might stretch the pious of his soul, and mount
Up to the mysteries of the higher world.

'Tis right that thou should'st go, since Christ hath led
The way. Thou need'st not fear; all will be well;
For 'faith and love,' thy 'breastplate,' will secure
Thy soul; and that bright 'hope' which rests on truth
A strong, imperious 'helmet' to thy foes.
What if thy feelings bark and soon give way
To the rough billows that against it roll,
And sink to wait the resurrection morn?
Thy soul may smile serene amid the waves,
And ride undaunted safely o'er them all,
Nor change her course for the severest gale.
But God will spare thee, long enough we trust,
To clear a passage to the skies through dark,
And hither, uncultured wastes of mind.

Let Jesus be thy theme; and soon around his cross,
A host renew'd will march to holy war,
And they will conquer too, when thou art gone.
Yes, with thy mantle for a flag, they'll march
To victory, and cross the line of life,
And meet thee in thy rest, and crown thee there.

Once more farewell. Our prayers shall follow thee:
E'en to Liberia's soil; and we will think of her,
Thy dear companion—who with thee must bear
The sufferings which await thy noble zeal.
In such a cause. And when the thread of life
Is burst asunder we will meet above.

S***.

BROTHERLY LOVE.

We give the following copious extract from the
Circular Letter of the Oneida Baptist Association,
as we conceive the subject of much importance,
and one which claims more practical attention, than it
often receives:—

The foundation on which brotherly love is
based, is the union of all believers to Christ.—
The Lord Jesus, with all his people, form one
mystical body. They are "new creatures in
Christ," and are one in him. He is the head;
they are the members. "From whom the
whole body fitly joined together, and compacted
by that which every joint supplieth, according
to the effectual working in the measure of
every part, maketh increase of the body unto
the edifying itself in love." For as the body
is one, and hath many members, and all the
members of that one body, being many are one
body, so also is Christ. For by one spirit are
we all baptized into one body, whether we be
Jews or Gentiles, whether we be bond or free;
and have been all made to drink into one spirit.
"And whether one member suffer, all the
members suffer with it, or one member be
honoured, all the members rejoice with it.—
Now, ye are the body of Christ, and members
in particular." No language could express
more clearly the intimacy of that union which
subsists between Christ and his people. Their
union to him, is the basis of their affection for
each other.

"All join in him, the living Head,
And of his grace partake."

The same truth is illustrated by another
comparison. "Ye also, as lively stones, are
built up a spiritual house. And are built upon
the foundation of the apostles and prophets,
Jesus Christ himself being the chief corner
stone, in whom all the building fitly framed to-
gether, groweth unto a holy temple in the
Lord."

Now, considering the intimate relation which
believers hold to Christ, from the nature of the
case there must be brotherly love; for there
must be similarity of views and disposition.
In any association where there prevails
a supreme love of one great object, there
must be mutual conformity of character to that
object, and hence, there must be heart felt
love among the individuals of such a society.—
We may indeed have unanimity of views and
feelings on subjects of small importance, with-
out strong affections; but we cannot join in the
supreme love of the character of Christ without
that conformity to it, from which mutual love
will naturally arise. Thus you may observe
that brotherly love is necessarily a prominent
and abiding trait of Christian character. It
prevailed and reigned in the hearts of the
Christian Hebrews, for the Apostle does not
charge them with any lack of it, but only says,
"let it continue." And however much it may
have been cherished, this exhortation could
never be ill timed; for so many are the wiles
of the adversary, so deceitful is the human
heart, and so speedily do roots of bitterness
spring up to trouble Zion, that it becomes each
to exercise a most watchful care over his own
spirit, and to be tremblingly alive to the purity
and harmony of the church. Then may we
say, indeed, "Behold how good and how pleas-
ant it is for brethren to dwell together in
unity!"

"Twas like the oil, divinely sweet,
On Aaron's reverend head;
The trickling drops perfumed his feet,
And o'er his garments spread."

"It is as the dew of heaven; the dew that
descended upon the mountain of Zion; for
there the Lord commanded the blessing, even
life forevermore."

We are to notice some of the causes of its in-
terruption.

I. A disposition to receive offence.

It is a striking characteristic of the charity
which Paul extolled, that "it suffereth long
and is kind and is not easily provoked. Even

if there be real cause of offence, a Christian is
not anxious to weigh it in the balance, to ascer-
tain its merit, and to inflict condign punish-
ment. He remembers that he himself has
transgressed much against God, frequently
against his brethren, and that he has been for-
given much. Peter thought that his generosity
was very ample, when he said, "Lord, how
often shall my brother sin against me, and I
forgive him? Till seven times?" But our
Lord enlarged his views of Christian magnani-
mity, when he answered, "I say not unto thee,
till seven times, but until seventy times seven."

"Charity is kind; the law of kindness is in
her lips." She is kind in the construction she
puts upon words and actions. Many things in
our common intercourse, which seem intention-
al and ill-designed, would be found to origi-
nate in mistake, if we had only the diligence
and humility to inquire respecting them. Thus,
"charity is not easily provoked." She teach-
es us to "forbear one another in love." Under
her influence, the Christian is led to no-
tice the excellencies of his brethren, more than
their defects of character. He diminishes of-
fences, rather than exaggerates them. Many
things of an unpleasant nature, he is ready to
look upon as the effects of constitutional in-
firmity, or error of education, rather than of
bad feeling. Such defects he regrets, covers
them, prays over them, that he in whom they
are seen may grow in grace and in conformity
to the divine likeness.

But ah! where this charity reigns not, how
different is the disposition! How irascible!—
How easily provoked! Then, instead of
"thinking no evil," the faults of another are
all observed, "set in a note book, learned and
conned by rote." Then looks, words and ac-
tions, are easily distorted, and trifles are con-
sidered serious injuries. And while all this is
done, the erring Christian calms his conscience
by persuading himself that love to Zion, to her
purity and honour, prompts all this strict scrutiny
of others faults, and his susceptibility of
provocation from others offences.

2d. But the evils arising from this disposi-
tion to be "easily provoked," might be obvi-
ated, were it not for another grievous, yet com-
mon error. This is a neglect of Christ's rule
for the conduct of Christians, in all cases of
offence, Matt. xviii. 15. "If thy brother shall
trespass against thee, go and tell him his fault,
between thee and him alone." Go in a spirit
of kindness and of prayer, desiring his good
and the good of Christ's cause; go with a wil-
lingness to do all that can be done to gain him.
This disposition is implied in the words of the
Saviour; for he takes it for granted that each
will consider it a sufficient compensation for
his efforts, if he can say at last, "I have gained
my brother!"

But very different is the course too often
pursued. As soon as any dissatisfaction is felt
by the professed Christian, for the offence of
another, instead of unbending the spirit by
telling the offender of his fault, a third person
is made a confidant, and perhaps a fourth or
more; and from these it goes to others, swell-
ed and exaggerated as it goes, by many addi-
tional circumstances, till at last, in its distorted
form, it reaches the ears of the offender; and
then in turn he feels injured, and a difficulty
that can scarcely be unravelled, arises from
circumstances which at first admitted of an easy
explanation, and of a speedy adjustment.
This course is dangerous in its tendency, and
wrong, because positively forbidden. "Go to
thy brother alone." Stop not to ask advice.—
Christ has given advice, and let none dissent
from it. To comply, may at times require
strong effort, and much sacrifice of feeling.—
Yet the effort must be put forth—the sacrifice
must be made, or allegiance to Christ must be
violated.

And what we ask, is a profession of religion
worth, and what does Christianity effect, if a
Christian be not led to discipline his own heart,
and gain the mastery of his own spirit? The re-
ligion of Jesus once did make the proud man hum-
ble, the rash man deliberate, the unruly man sub-
missive, and the cruel man mild. And has
true religion in these days lost any of its power,
or dispensed with any of its claims? No. God
has relaxed none of our obligations, nor let
down the standard of our duty. If the power
of the gospel could arrest the raging Saul of
Tarsus, could subdue his fierce spirit, and
make him obedient to the faith, surely he is
not a subject of his power, who is not like Paul
"kind, tender hearted, forgiving others, even
as God for Christ's sake has forgiven him."

"A prudent man," says Solomon, "looketh
well to his going." Prudence, is wisdom put
in practice. True wisdom, learned at the feet
of Jesus, manifests itself in obedience to him.
If the wisdom of the serpent and the harm-
lessness of the dove, be necessary for Christians
in their intercourse with the world, no less neces-
sary in their intercourse with each other, is that
wisdom which cometh from above; which is first
pure, gentle, easy to be entreated, full of mer-
cy and good fruits, without partiality and with-
out hypocrisy. The practice of it is a strict
conformity to the laws of Christ, and a shrink-
ing from every thing that interferes with the
spirit of those laws. This prudence will not
only teach a Christian, when he sees a fault in
another, to go and tell him alone, but it will
keep him from listening to the grievances of
others till this step has been taken. The rule
is plain; let us be careful never to think of
devising a more excellent way, but to pursue
cheerfully that path which Heaven has marked
out.

III. Let us now consider briefly, what are
the means of preserving brotherly love.

1st. Those acts which call it into exercise.
These will vary, according to the circumstan-
ces in which we are placed; and whatever
these may be, we need never be at a loss to find
some appropriate means of expressing our love.
Among these we would notice as of great im-
portance, the visiting of the sick. This is a
duty which Christ has given a remarkable
prominence. "I was sick," says he "and ye

visited me not; inasmuch as ye have not done
it unto one of the least of these my brethren,
ye have not done it unto me."

Another means is, the "distributing to the
necessity of saints." "Such bounty is twice
blest; it blesses him that gives, and him that
takes." Another means is, the habit of con-
versing frequently on subjects of religion. The
general tenor of the conversation is a sure test
of character. "Out of the abundance of the
heart the mouth speaketh." "By thy words
thou shalt be justified, and by thy words thou
shalt be judged." "Then they that feared the
Lord, spake often one to another; and the
Lord hearkened and heard it; and a book of
remembrance was written before him, for them
that feared the Lord, and that thought upon
his name."

2d. A frequent consideration to the motives
which incite to it. And of all motives let that
grand consideration so often presented by the
Apostles, be ever in our view—the love of
Christ to us. "Behold what manner of love
the Father hath bestowed on us, that we should
be called sons of God. Herein is love; not
that we loved God, but that he loved us, and
sent his Son to be the propitiation for our sins.
Beloved, if God so loved us, we ought also to
love one another."

Lastly, let us consider that the "day of the
Lord draweth nigh;" the day "when our God
shall come, and not keep silence; and he shall
call to the heavens above, and to the earth be-
neath, that he may judge his people." Then
we shall look back upon this world as a vain
and fleeting show, and wonder that we were
so well pleased with its vanities, and that we
were held in such strong captivity by its tempta-
tions. Then will we see and feel how un-
worthy of the Christian name, were our pride,
our bickerings of passion, our tenacity for
our own opinions. Now we stand and look
back upon our childhood, and see the vanity of
the things which then allured, and the "tittle-
ness of the greatest objects which then attract-
ed our attention. So will we look back upon
the events of our more mature years, and we
will be struck with the folly of our caprices and
our prejudices, and will feel that they ill be-
come the magnanimity of a Christian, redeem-
ed by the precious blood of Jesus Christ. Let
us look at these things now, in the light of
eternity.

THE SPIRIT OF A CHRISTIAN.

The following memoir of Dr. Hopkins, just
published, affords a fine illustration of the hap-
piness produced by the display of a Christian
spirit. If the infidel and the worldling would
bring their principles to a test, let them ask
themselves how Dr. Hopkins would have felt
and acted in the case here stated, if he had
been a disciple of his school.

The Rev. Daniel Sanford, late pastor of the
church in Medway, Mass. had at an early age
received a liberal education. The intention of
his parents was to prepare him for the ministry
—but being destitute of religion when he ar-
rived at the age of manhood, his attention
was directed to agriculture. As a farmer, he
was located in the town of which Mr. Hopkins
was the minister. They married sisters. But
although thus nearly related, Mr. Sanford was
a bitter opposer of the religion and preaching
of his brother Hopkins. To him the preach-
ing of Mr. Hopkins appeared contemptible and
foolish; and on this ground he justified him-
self in giving only an occasional attendance on
his ministry. But although he thus sought to
justify his neglect of the instituted means of
grace, his conscience was by no means easy.
As an evidence of his state of mind at this time,
and the rankling opposition of his heart, he af-
terwards mentioned, that while at work on his
farm, on removing a log, which had become
embedded in the ground, his attention was di-
rected to a number of very minute, and to him
unaccountable animalcules. After observing
them for a moment, he thus expressed the
rankling feelings of his heart: "Hopkins says
that nothing was made in vain, and for what
were you made?" At the same moment
crushing them beneath his feet, he continued,
"There, that is what you were made for."
"Yes," said a voice within, which spoke the
language of conscience, "they were made to
show forth the enmity of your heart against
God."

While thus indulging feelings of bitterness
against the government of God, and for right-
eousness' sake against his brother Hopkins,
the settlement of an estate belonging to their
wives' family, made it necessary for the broth-
ers in law to have frequent intercourse with
each other. At one of those meetings, Mr.
Sanford indulged his rankling spirit, by endeav-
ouring to irritate his brother Hopkins. At
length he succeeded. Mr. Hopkins left his
brother's house in anger. To Mr. Sanford, the
irritation of Mr. Hopkins was a triumph.—
"There," said he to his wife, there goes your
saintly brother. He professes to be a Chris-
tian, and is always insisting upon a change of
heart; see what a heart he has exhibited."
"And," said Mr. Sanford, when afterwards re-
lating the circumstance, "I felt that I had tri-
umphed, and that was to me a night of joy. I
had gained an advantage; my foot was on the
neck of my brother Hopkins, and I was deter-
mined to keep it there." But the next morn-
ing, Mr. Hopkins called upon his brother at an
early hour. "I want to see your family to-
gether, brother Sanford." When the family
had assembled, he proceeded: "Last evening
I was angry; mine was not the spirit of the
Gospel. I have done much to wound the
cause of religion, and to prejudice you against
it. I have had no sleep to-night, and I cannot
hope to receive forgiveness of God until I have
asked your forgiveness. Brother, will you for-
give me? and oh! do not form your opinion of
religion from what you have seen of its influ-
ence in my example." "And," said Mr. San-
ford, as he left my house," his eye fell upon
mine, and it pierced my heart. That placid
look spoke of peace within, and of peace to
which I was a stranger."

The conviction of an essential difference be-

tween his brother's and his own, which then fas-
tened on the mind of Mr. Sanford, never left
him, until he hoped that in a new and higher
sense he could call his brother Hopkins,
brother.

Soon after his conversion Mr. Sanford be-
came a preacher of the Gospel, and was the
instrument of great good to the people over
whom he was settled. In one revival among
them, more than a hundred, who gave evidence
of a saving change, were united to his church.

In connection with the anecdotes related
above, the biographer of Dr. Hopkins, states,
that the occasion referred to was the last in
which Dr. H. was ever known to exhibit an
emotion of anger. More than thirty years af-
terwards, he mentioned to his successor in the
ministry at Newport, that for more than thirty
years he had not felt an angry emotion, and
continued, "nor do I think it probable that I
shall ever feel another." That sleepless night
had made a durable impression on his mind.—
N. Y. Obs.

DR. BELLAMY AND HIS SLAVE.

The following anecdote of the late Dr. Bel-
lamy, of Connecticut, is related in the memoir
of Dr. Hopkins:

After Dr. H. had become impressed with
the sinfulness of slavery, he did much in his
intercourse with his brethren, to awaken their
attention to the subject, and to convince them
of their obligations to discountenance slav-
ery. Visiting at the house of the celebra-
ted Dr. Bellamy, who was at that time the
owner of a slave, he with his wonted candour
pressed the subject upon the attention of his
friend. Dr. Bellamy endeavoured to defend
the practice by the usual arguments; but Dr.
Hopkins having successfully refuted them,
called on Dr. Bellamy immediately to free his
slave. In answer to this demand it was ur-
ged, that the slave was a most faithful and
judicious servant; that in his management of
the doctor's farm, he could be trusted with ev-
ery thing; and that he was so happy in his ser-
vitude, that he would, in the opinion of his
master, refuse his freedom, were it offered him.
"Will you consent to his liberation?"
said Dr. Hopkins, "if he really desires it?"
"Yes," replied Dr. Bellamy, "I will." The
slave was then at work in the field. "Call
him," said Dr. Hopkins, "and let us try."
The slave came to receive, as he supposed,
the commands of his master.

"Have you a good master?" said Dr. Hop-
kins, addressing the slave. "Oh yes, massa,
he very good." "Are you happy in your pre-
sent condition?" "Oh yes, massa—me very
happy." "Would you be more happy if you
were free?" "Oh yes, massa—me would be
more happy." "You have your desire,"
exclaimed Dr. Bellamy—"from this moment
you are free."

From the Pawtucket Chronicle.

LOOK TO YOUR ACCOUNTS.

It is an old and vulgar, but a true saying
that there is as much in picking up, as there is in
digging; and the business world will so find it
if they have not already; it matters not how
much business a man does if he be not regular
in keeping his accounts. Mechanics and farm-
ers are proverbial for their neglect in this par-
ticular. Many keep no account books at all;
a piece of chalk, and a pine board, constitute
their only materials of record; the whole labor
of the season is trusted to their memory, liable to
be totally lost by the slightest accident; or the
credit sales of produce to twenty or thirty peo-
ple, has only this frail memorial to tell that
they have taken place. And those who pretend
to keep account books, do it but partially;
they either depend upon the honesty of their
neighbors, or upon their own memory, rather
than perform the trifling labor, which arises
from a record on paper: or, having charged,
they are dilatory in collecting—they either
have a false delicacy which prevents them, or
they are too indolent to dun others, while they
are continually dunned themselves, and while
their own claims, which might have been col-
lected with very little attention in due season,
are becoming good for nothing. This want of
attention, we will venture to say, has ruined as
many mechanics, as any one thing. Their pay-
ments for labor and for stock, are periodical
and regular, while that of their customers is
the reverse; they depend upon being paid with-
out asking for it; they are disappointed, and
of course disappoint others—and their credit
once gone they are ruined.

Every man, whether farmer, mechanic, or
merchant, who has dealings with the world,
ought to know how he stands in relation to it.
And in order to do this, he should keep with
precision, honesty, and neatness, a set of ac-
count books. Contracts and bargains, should
be recorded, and nothing should be bought or
sold, without having a place there. He should
also have a system for the collection of what is
due to him, as well as for the payment of what
he owes. Fear of giving offence by asking the
payment of honest dues, should never be in-
dulged for a moment. The custom of one
who is unwilling or unable to pay for what he
has, is better lost than retained; and all should
reflect that it is their duty to be honest, before
they are benevolent. Let every man take care
of himself, and then every man will be taken
care of; but when a man trusts his pecuniary
matters to the public, he must make up his mind
to starve.

MYSTERIES.

Among the signs of the times, we may dis-
cern a strong tendency to reject as false what
ever is inexplicable; and even to take a stand
upon the broad ground, that Faith can never ad-
vance beyond comprehension; or in other
words, that it is impossible to believe in matters
which we cannot understand. This is one
among those propositions of the present day,
which, while they carry with them a specious
appearance of reason and liberality, are in real-
ity not merely shallow and superficial, but steep-

ed in the deepest dye of prejudice and dogma-
tism. The origin of all such opinions is intel-
lectual pride; and their effect, where they pro-
duce any effect, must be utter infidelity, and by
infidelity we do not simply mean to express
Deism, or Atheism, or any rejection of revealed
religion, however decided and contemptuous;
but that dark and shoreless sea of scepticism,
on which the intellect must be tossed for ever,
and find no haven of rest. For the man, who
begins with contracting his belief within the
bounds of his comprehension, must end with
believing nothing. He can never explain the
nature of his personal identity;—no, not even
by the aid of Locke, or Butler, or all the meta-
physicians of all nations; and he ought there-
fore on his own principles almost to assert, that
himself is not himself, or that at any rate he is
not the same person to-day, which he was yes-
terday. He can have no clear notion of the
power by which he moves his finger; and ought
therefore to doubt whether his finger be indepen-
dently moved. In a word, he might as well argue
that there is no world beyond the horizon of his vi-
sion, as that there are no certain truths, and no
real existences beyond the limits of his under-
standing.

Yet to this absurd conclusion may that man
fairly be pushed, who refuses his assent to Chris-
tianity, because without controversy great is the
mystery of Godliness. In every thing there are
mysteries, which utterly baffle our faculties, and
mock our penetration. In every element—in
every combination of the elements—in every
particle of creation above, around, beneath us—
in every object, which presents itself to our
senses—in every thought which suggests itself
to our minds, there is a darkness, which we
cannot dispel, there is a veil which we cannot
pierce. In every science—pure as well as mixed—
mathematical and mechanical as well as
metaphysical and moral, there is a point, be-
yond which we can never go without losing
ourselves in an inextricable maze; there are
questions, which if pursued to their ultimate ex-
tent, necessarily involve us in anomaly and con-
tradiction. But if mysteries are every where—
in every thing whatsoever, either without us
or within us; these mysteries uniformly become
more frequent and more impenetrable in pro-
portion as we ascend into the higher depart-
ments of philosophical speculation, or the vast
region of moral and metaphysical and spiritual
subjects. Farther, of all moral and spiritual
subjects, religion is beyond question or compar-
son the highest and most complicated; and
therefore most of all ought mysteries to meet us
in religion. Nor can we escape a single diffi-
culty, by altering and debasing our belief. The
mysteries of Deism are at least as great as the
mysteries of Christianity; and the mysteries of
Atheism are infinitely greater and more un-
fathomable than either. If for instance, a Chris-
tian should unhappily for himself, be shaken
from his faith in revelation by his inability to
comprehend thoroughly and explain satisfactorily
the sublime mysteries of the Trinity, the Incarna-
tion, or the Atonement; he must soon be
driven out of Theism by his incapacity to
grapple with the origin of evil, and to reconcil-
the moral responsibility of man with the omni-
potence of God, and the universal agency of
premise first cause. And if he then takes refuge
in saying with the fool "there is no God," and
instead of going to his parish Church on the
Sunday morning, attends the lectures of Mr.
Owen at the Mechanics' Institution, and learns
with that well-meaning madman to treat the
doctrine of human responsibility as an inven-
tion and a dream, and deny the possibility of
being good or bad, virtuous or criminal, in the
common acceptance of the words, we are per-
fectly convinced, that he will have to listen to
theories immeasurably more mysterious, as well
as more mischievous, than were ever propounded
from any pulpit in the kingdom.—British
Critic.

ÆTNA

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